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### Representation of Islamic Value in Verbal Communication of Ayat-Ayat Cinta Movie's Character

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#### Abstract

*Since at least 170 thousand years ago, humans have begun to use clothing and attach meaning to it. The contemporary socio-religious dynamics of the phenomenon brought back robes among people in Indonesia, especially men. The author uses Peirce's triadic semiotic analysis theory of robes and clothing to determine whether there has been a shift in the meaning of robes worn in Arabic with robes worn in Indonesia. The picture of the robes of the two cultures is analysed by looking at the icons, indexes, and symbols that make up the meaning of the robes. Culture itself is defined as a system of behaviour that is transmitted socially to the symbol as the highest cultural element. Many of them do not understand the basic principles of Islam itself, such as how Islam regulates the way of life between men and women. Their misunderstanding starts from their failure to understand the wrong concept which causes them to understand the wrong concept. correct understanding is needed to make things clear. The Qur'an has a certain section on matters of the lives of men and women. From the results of the analysis shows that the robe in Arabic means: shows the practical value of doing business, shows the Arabic rules over other nations, to build Arab unity, become a protective family, lead a relaxed life, simplicity, pattern, religiosity, conformity, social status, and worship. Comparison with the robes worn in Indonesia found that nine of these eleven meanings have shifted while two meanings: simplicity and worship, still remain the same as in Arabic, even stronger. The meaning of robes in Indonesia includes race leadership, diversity of clothing, low understanding of Islam, part of the strength, which includes violations, acculturation, identity, religiosity, simplicity, sexual strategy, social status, enlightenment, repentance, daily life in pesantren and tolerance. The factors that cause the shift in the meaning of this form are physical and cultural factors, with qualitative methods and Charles Sander Pierce's semiotic theory. This journal will discuss about these matters, how it is in an Islamic perspective based on the Surah Al-Ahzab verse 59 which deals directly with the shari'i dress*

#### INTRODUCTION

Islam seeks woman nobly, it means that woman has a nobly position in Islam. The fact that Islam is dignity the woman is occurring in the Qur'an. Such as Aminaa Wadud claimed, that the woman have an equal position in islam. She assumes by look Qur'an textually and hermeneutic forms in text of Qur'an itself. She claimed that by looking hermeneutic forms. The forms are

plural and singular, in arabic grammatical, there's forms which specifically refers to man and woman. Even it's in singular forms or plural forms. Singular means just for single person, whatever it's man or woman. Plural forms is refers to more than three in minimum three. But, in arabic grammatical there's not only pronoun that just refers to singular or plural forms. There's a forms that specifically refers to just two person, whatever it's man or woman. Each man and woman have a pronoun that specifically refers to them. For the example such as *Thoolibun*, *Thoolibatun*, *Thoolibaani*, *Thoolibatani*, *Thoolibuuna*, *Thoolibaatun*. *Thoolibun* is singular form for man, *Thoolibatun* is singular form for woman, *Thoolibaani* is pronoun that refers to two man and it's also similar with *Thoolibaani* that refers to two woman. *Thoolibuuna* is plural form for man, and *thoolibaatun* is plural form for woman. From these example's explanation, we can see that each man and woman have each specific position in Islam that Qur'an has mentioned it. So if we look from this explanation between man and woman have an equal position in Islam. Each of them have each right and duty in Islam, such as man have a right which must be full fill by the woman, similarly woman is also have a right which man also have to fill it up. Each of man and woman have each own responsibly or a duty to each them.

So this context is have a similarity with what Amina Wasud claims on her article about Qur'an and Woman. On her article, she said that the perception of woman's position is including from interpreted the Qur'an itself. To led a new conclusions, she give an overview about the method of Qur'an analysing by her own perspective. As she claimed that:

No method of Qur'anic exegesis fully objective. Each exegete makes some subjective choices and not necessarily the intent of the text. Yet, often, no distinction is made between text and interpretation. I put interpretations of woman in the Qur'an into three categories: 'traditional', reactive, and holistic. (Dian Nurrachman, 2019: 357).

From this assumption, Amina Wadud makes categorization about the method of Qur'anic interpretation. The first method is 'traditional tafsir'. Traditional tafsir is interpreting the entire Qur'an, whether from the modern or classical periods, with certain objective in mind. This traditional tafsir is a method that used by expert interpreters of Qur'an such as Jalaludin Ash-Suyuthi, and Jalaludin Al-Mahally. Both of them used this method in his tafsir book name *Tafseer Jalalain*. In *Tafseer Jalalain*, Neither Jalaludin Al-Mahally and Ash-Suyuthi interpretes Qur'an grammatically with concern to every words that have a similarities mean (synonym) and give the similar meaning in difference words.

The miss-understanding in understand what have been constructed in the Qur'an is assumption that claims with self vision, it is as Amina wadud argues that;

"what concerns me most about 'traditional' tafsir is that they were exclusively written by males. This means that men and men's experiences were included and women and women's experiences were either excluded or interpreted through the male vision, perspective, desire, or through which we examine and discuss the Qur'an and Qur'anic interpretation were generated without the participation and firsthand representation of women (Dian Nurachman. 2019: 357)".

From the explanation above, Amina Wadud has shown her perspective about women itself with argues that to interpret Qur'an especially that concern about women cannot be interpreted by ego vision by men. So women have an equal portion to give their perspectives or interpretations about Qur'an. It's clearly she raise-up feminism issues with what she argued. The verses in the Qur'an that the content is about women, women can be taking place to

interpret it. Men and women are equals. With what Aminaa Wadud done, it's distorting the paradigm that claims that women all this time cannot do anything in Qur'anic interpretation.

Relating to this materials above, the writer makes a case from *Ayat-Ayat Cinta* movie by Habiburrahman El-Shirazy and directed by Hanung Bramantyo. This movie is adopted from novel with similar name which written by Habiburrahman El-Shirazy. In this movie is showing about love story with islamic frame. The dominant frame is about women issues that relating to the context of Islam. From the background where this film is produced in Cairo cannot be separated from the cultures there. In this movie shown how Islamic society life that through out there. And the intern-conflict and extern-conflict which happened there, the social interaction among cross-religious society in there. Then, the pluralism issue which is very sensitive until that issue became a hot issue and became the world's attention mostly to Islam itself. But, the issue that makes writer interests is about women issues. The issue is about marriage. But not only about commonly marriage, the issue that became an interests to elaborate is about polygamy. But, it is not writer's priority although poligamy has become a hot issue in nowadays. The writer more concentrated to general aspects which taken from *Ayat-Ayat Cinta* Movie, that is about islamic observance especially in practicing those doctrinal value. The issue in nowadays appear is moslem dress it is how Muslim or Muslimah to dress according islamic observance. Nowadays how to dress has become a trend, a fashion style. Offcourse it has influenced by more aspect, especially cultural aspects. Cultural aspects has taken a place in modern period in transformation fashion style. Although that, the transformation itself cannot be seperated from islamic value or religious conduct n general.

Fashion transformation especially in dress, has variety. Any style has designed to make people looked more perfectly and also, even in inner-beauty, these include a mode of jilbab. Nowadays, in Indonesia has differentiation in term of veil as covering of the head. Two terms are appear, are jilbab and hijab. Hijab can sad as a veil which ornated with any style and variation, by according to body and advisability. Whereas jilbab, is a veil in principle or general, even practical mode which used simply, like paris veil which usually used by women until a new mode which call jilbab syar'i, which long spread out across women's chest. Even covering women's abdomen and also knee. So preferention and advisability in using jilbab, offcourse is according to women's choice. But we have known, how we establish the term of veil (jilbab) in islam?

At least this issue is relating with Qur'an verses which contain two terms Hijab and Jilbab. Especially in commandment of Allah to their prophet to did not interact forthcoming with opposite sex. Be desirable that thing did behind a curtain. Arabian literature, Ibnul Manzhur said in his books, that the meaning of hijab is a cover, which can interpret a curtain, cover. From Qur'an Surah Al-Ahzab verse53 which command the wife of prophet Muhammad to did interact directly except behind a curtain or they cover their face with a veil.

From this verse of Al-Ahzab we have found and getting a truthly knowledge and explanation that the concept which coantain from this verse is about a curtain, the ter of hijab here has meaning a curtain or a cover that covering a women from teir opposite sex, besides is also to practice the islamic observence. They obligation is show how they obey to islamic observence.

To elleborate the issue, the writer use a semiotics analysis of Charles Sander Pierce to tranlate the meaning of the symbols in *Ayat-Ayat Cinta* Movie, semiotics set of three main elements is

called triangle meaning theory ( sign, object, interpretant). The signs in the ayat-ayat cinta movie can be classified into icon, index, and symbol. The signs such as a dress a person can represent something which relating with someone itself. The method is qualitative. Qualitative research aims to explain the phenomenon with deep through deep data collection which getting from Ayat-Ayat Cinta Movie.

So the writer, to elaborate this case in this movie which try adopted with Qur'an Surah Al-Ahzab verse 59 with use qualitative method with description methodology to find the problem that became an issue to discussed. As Ulber's argues: Qualitative research generally is to showing real experiences and identify of meaning as create on field research by interaction between researcher and object. Field research is a process of identification to understand social problem by looking at holistic perspective which constructed by words, to inform perspective of informan specifically, and constructed by natural design. ( Ulber Silalahi, 2009;195).

So from this argument, the writer hopefully to find the topic as an issues from this film. The particular contexts are literary works as a movie which adopted from literary works as a text, the data collected are in the form of scenes and dialogues from each characters that became a concern to writer to collect the data. The data have been collected will be discuss in the form of descriptive explanation. Besides that, the writer is not only concern to the movie itself. The movie just an study case the concern of the writer is how Islam's perspective about the phenomenon of the issue that became an interests to elaborate is about polygamy. But, it is not writer's priority although polygamy has become a hot issue in now day.

The writer more concentrated to general aspects which taken from Ayat-Ayat Cinta Movie, that is about islamic observance especially in practicing those doctrinal value. The issue in now days appear is muslim dress it is how Muslim or Muslimah to dress according islamic observance. Now days how to dress has become a trend, a fashion style. Ofcourse it has influenced by more aspect, especially cultural aspects. and try to according with Qur'an Surah Al-Ahzab verse 59. The data collected is concern to the structure of Qur'an text with analyzing the structure of the sentences. Because to understand the context of Qur'an is begin from the text itself and we have to refers some books of tafseer. As Muhammad Ali Ash-Shobuny argues that:

"Tafseer is key to open the meanings that constructing behind the Qur'an. With tafseer, peoples can identify the secret behind the verses of Qur'an. Peoples can understand the meanings by looking the interpretation from each word of each verses( Ash-Shobuny. 1985: 63 ).

From the argument above, ofcourse how peoples can understand the meaning of Qur'an nicely without understand the context of the verses and also concern to structure of the verses it is Arabic grammatical such as syntactic forms. To know the context, ofcourse we must refers to some tafseer books to get clear understanding and avoid from miss-understood.

The design of this research such a literary criticism is to make this research attempts and take a description or the problems raised; they are women perspective based on Qur'an Surah An-Nisa verse 03-04 and the follow issue that coming up, polygamy, and how in Islam's perspective a women seen according to the Qur'an.

This research takes surah Al-Ahzab verse 59 about the concept of how muslims use a right dress according islamic observance. and compared to Ayat-Ayat Cinta movie as a case of study. In this context, the writer see this issue is an issue which still debated from previously periods until nowadays, but that issue became much debated exactly since feminism issue is raise-up, and

women speak up their perspective even some of them became women activists. But the data found on *Ayat-Ayat Cinta* movie is contradiction with what they are speaking. In the movie exactly women can receive the reality that her husband a polygamist. Even the new issue comes from a concept of the *sholehah* women in Islamic world.

## **FINDING AND DISCUSSION**

### **Representation**

The term of representation commonly used to imagine expression of relation between text with reality. If looked from semiotics approach, representation can be translated to depict, to be a picture of, or to act or speak for in the place of, in the name of. According to this, representation can be translated to stand for, because it became a sign of something or someone. A sign which is un-similar with reality which it represented but related with, and related to that reality. So representation relating him to reality that became representation (Noviani, 2002; 61).

Representation is also can be defined more as the use of signs, to connecting, imaging, picturing, or producing something which can seem. Representation did not stretch himself, but to the others. Because of this basic principle, representation is also debated with three existence out of himself. Because of representation often shows himself changes become something itself. according to O Sullivan ( dalam Noviani, 2002; 61-62 ). Representation as a social process from representing, and representation is a product of social process representing which concern to meaning.

There are three process of representation:

1. Something which represented as an object
2. Representation itself, as a sign
3. A form of rules which justification the relation of sign with main issue, or coding. This coding then separate means which can appear in the process of interpretation of sign.

Something which essential from a sign is a bias which connect object to identified, to make a bias of sign just concern to one object or others object groups which have been claimed clearly. Then, in the process of representation there was a deeply of meaning. Representation focus on something which original. (Noviani, 2002; 61-62). There are two kind of representation, true representation and dissimulation or false representation.

The data is used as a unit of analysis, or what we know as corpus. Through the data obtained, it will facilitate the analysis process in order to achieve the final results in the form of conclusions, while simultaneously achieving the final results in the form conclusions, as well as evidence of the success of conducting research.

*Ayat-Ayat Cinta* movie which became the media in this study, the data is presented in the form of scenes (scenes) in the form of images and dialogues that will representing verbal communication and nonverbal communication. Scene is a part of a complete story script to share differences in place, time, and atmosphere. In the scene there are shots which are pieces of the image of each scene which will be the point of interest. In analysis.

The corpus used will be represented through selected scenes, or certain parts of the scene (scene) and shot. That was intended so obtain ease in finding data that would be significant. Data analysis is a part towards the end point of a study, at it will be able to process data through

the analysis method chosen. In this research, film as an audio visual media presents corpus in form scene and shot will be processed through the semiotic analysis method. So it's semiotics will place the film as "text" which is not only seen as a manuscript contained in audio-visual format only, but part of a tangle of signs that are full of meaning. Here the authors convey the corpus-writers who get in the movie Ayat-Ayat Cinta:

**Scene : 1.**

INT. PASAR. SIANG



**Situation** : In a very crowded market his mother called Fahri for ask how she is At the same time asking about a mate to Fahri.

**Verbal Communication** : Ms. Fahri: Qola, Allahhumma wabi'amuntaman ashya. If Allah wants anyone to be your soul mate.

Fahri: (listened to listen)

Fahri: Yes ma'am, assalamualaikum.

**Description** : In this scene the author wants to convey that what is out talk mother, that means prayer for her child. The mother tell that the match was determined by God humans cannot deny it.

**Author's opinion** : In this scene the mother's face is taken with Medium Closeup, which shows that the mother is calling to his son, Fahri, who was then in the State of Egypt precisely in the city of Cairo. In this scene the writer takes the conclusion that what parents say is worth considering. This scene also illustrates that the match came not from the wealth that he has but it is all from God S.W.T. Many people are mentally down when they see matchmaking is more everything than the candidate.

**Islamic Values** : Hadith listen to Parents' advice:

The pleasure of the Rabb (ALLAH) is in the pleasure of the parents and the wrath of the Rabb is in the wrath of the parents. " Being devoted to parents can eliminate the difficulties that are being experienced, namely by means of bertawasul with pious deeds. The evidence is the narration of the history of Ibn 'Umar about the story of three people trapped in a cave, and one of them bertawasul with devotion to his father's mother. (H.R. Bukhori in Fathul Bari 4/449 No. 2272, Muslim (2473) (100)).

In the first stage of signification (denotation), the dialogue between the mother and the child that contains expressions about her invitation to marry at this age is a matter of obligation. Fahri was very impressed about his mother's conversation, and without thinking again Fahri immediately accepted his mother's invitation. In the second stage of significance (connotation),

the contents of this dialogue present a submissive and obedient attitude towards parents' conversation, although Fahri has not done it yet Fahri must get married

## Scene 2.

INT. KERETA. SIANG



Situation : in a fairly crowded metro.

Fahri was seen remembering the message from Syeh Usman at the mosque earlier: "and at the same time providing inner peace". Fahri looks conscious and looks around the metro. Until finally he met a friend on the train.

Verbal Communication Fahri's Friend : Assalamualaikum .... ahah ... How are you, Fahri? (while shaking Fahri's hand).

Fahri : Waalaikumsalam .... (Fahri and his friend kiss right and left cheek).

Friends of Fahri : Allhamdullilah .... Allhamdullilah .... from anywhere you?

Fahri : I'm from Talaqi. How was football yesterday? Who who won? Zamalek?

Fahri's Friend : Win Zamalek of course ...

(suddenly two Caucasian women entered the metro and broke into Fahri and his friend).

Description : In this scene taken using Medium Close-Up on the train. This is enough to illustrate how a Muslim meets another Muslim, and the scene uses one of the Prophet's sunnah. There is very concerned about the sunnah of the Prophet when meeting someone. This scene was taken on the train when Fahri returned from learning from Syeh Ustman.

## CUT TO

Researcher's opinion : In this scene taken a Medium Close-Up to illustrate how a Muslim meets with other Muslims. And in the scene also uses the sunnah of the Prophet Muhammad in the story. In this scene there is an Islamic value that is when they meet on the train. Namely by kissing the cheeks of each Muslim, that is what our Prophet taught. In this scene try to get it out. Islamic Values: In this scene there is an Islamic value that is when they meet on the train. Namely by kissing the cheeks of each Muslim, that is what our Prophet taught. In this scene try to get it out.

Islamic Values : Hadith regarding etiquette when meeting someone else

Good looking ( Adab ) ;

Rasulullah SAW gave advice on how a Muslim looks: "Surely you will come to your brothers (fellow Muslims), then improve your travel conditions, change your clothes so that your

situation will smell good in human eyes because Allah does not like obscene and dirty attitude. "(Narrated by Abu Daud).

Rasulullah SAW also gave a warning to someone who did not pay attention to his appearance when going to meet other people, his saying: "Rasulullah came to visit us then he saw a man who was dirty and then he said," Does this person not get anything to wash his clothes. "(Narrated by Imam Ahmad and Nasa'i).

Manners maintain oral hygien (Adab);

The problem of clothes and bad breath turned out to be part of the attention that needed to be maintained. The Messenger of Allah said, "If I were not worried about burdening my people, then surely I would have commanded them to bersiwak (brush their teeth) every time they wanted to perform ablution." (Narrated by Muslim). Rasulullah SAW said, "Whoever eats red onion, white and kurats (a type of food that leaves a pungent odor), so he should never approach the mosque. Angels feel disturbed by anything that bothers Adam's child." (HR. Muslim)

In fact, every man is showered and uses perfume before going to Friday prayers. For daily conditions the Prophet exemplifies how he always maintained the cleanliness and fragrance of his body. In this case Anas bin Malik ra. said, "I never smelled amber and mysticism (fragrance) which was more fragrant than that which was smelled from the body of the Prophet Muhammad." (HR. Muslim).

Maintain cleanliness of hair and body (Adab);

Rasulullah SAW ordered the Muslims to look after their hair. He said, "Whoever has hair, let him respect it" (HR. Abu Daud). The purpose of respect here is to clean it (wash hair), comb it, apply fragrance and beautify its shape and appearance. In terms of cleaning the body as a whole, Rasulullah SAW reminded of the minimum limit. "It is the right of a Muslim to bathe in a week, so that one day he will wet his head (shampooing) and body." (Mutafaqu'alah). The above hadith reminds us to clean our heads in a week so that our heads and scalp are clean and fragrant as our body.

## **CUT TO**

### **Scene 3.**

INT. MOSQUE ROOM. NIGHT



Situation : In a critical situation Fahri advised Nurul to want to help Fahri.

Description : Looks Fahri is advising Nurul who is scared. And Nurul seems very confused about this situation.



Verbal Communication : Fahri: Nurul, we are obliged to help fellow Muslims in distress. Helping fellow Muslims is obligatory.

Author's opinion : Muslims should help one another. There are still many Muslims who do not help one another.

Islamic Values : Hadiths on Helping Muslims

Brotherhood of fellow Muslims is very beautiful. Beautiful as depicted in a hadith, the Messenger of Allah said: "The parable of the believers how the love that helps to be intertwined between them is like one body. If one part moans feel pain, then all parts of the body will react to help, by watching (not sleeping) and reacting to increase body heat (fever) (Muslim HR).

From Abu Hurairah radhiallahuanhu, from the Prophet sallallaahu'alaihi wasallam said: Whoever resolves the difficulties of a believer from the difficulties of the world's difficulties, surely Allah will facilitate the difficulties of the Day of Judgment. And who makes it easy for people who are in trouble Allah will make it easy for him in this world and the hereafter and who covers (the disgrace of) a Muslim Allah will cover his shame in this world and the hereafter. God always helps his servant as long as his servant helps his brother. Whoever travels the way to gain knowledge, Allah will make it easy for him the way to heaven. A people who gather in one of the houses of God read the books of God and study them among them, will undoubtedly be revealed to them serenity and bestowed upon them mercy, and they are surrounded by angels and Allah calls them to the creatures by His side. And who is slow to practice, it will not be accelerated by nasabnya. (Muslim history).

The lessons contained in the hadith: Whoever helps a Muslim in solving his difficulties, he will get on the Day of Resurrection as his savings which will facilitate his difficulties on this very difficult day. Indeed vengeance by Allah ta'ala according to the type of action. Doing good to beings is a way to get the love of Allah Ta'ala. Justify the intention in order to seek knowledge and sincerity in it so as not to abort the reward so that the charity and sincerity are void. Ask Allah for help and help from Him, because obedience will not be carried out except because of His ease and compassion. Always reading Al Quran, understand it and practice it. The virtue of sitting in God's house to study knowledge.

In the first stage of significance (denotation), the contents of the dialogue suggest that fellow Muslims must help each other we must accept all the challenges or risks.

In the second stage of significance (connotation), the situation of the scene depicts Nurul who is afraid of helping Noura who is being tortured by an adoptive father.

#### **Scene 4.**

#### **INT. TRAIN AFTERNOON**



Verbal Communication Aisyah : no, no, no don't sit there. Please sit in my place (while handing over his seat to old Caucasian woman). I apologize for the treatment of people who are not polite to you ...

Description : In one of the train cars there was a dispute that occurred between a Muslim woman and a Muslim who wanted to let the infidel feel suffering. A Muslim woman is invited to sit in his place and let him stand. A Muslim woman also asked forgiveness for the harsh treatment of her.

Researcher's opinion: In this scene the researcher considers that this scene is highly meaningful in accordance with the teachings of Islam. That

the younger must succumb to the older. Respect for older people, as well as respect adherents of other religions. And if we hurt that person's feelings we have hurt our own Prophet. And if we have hurt our hearts we mean that we accidentally have hurt the KHALIK in this right Allah S. W. T.

Islamic Values : Respect for older people, as well as respect adherents of other religions. And if we hurt that person's feelings we have hurt our own Prophet. And if we have hurt our hearts we mean that we accidentally have hurt the KHALIK in this right Allah S. W. T.

In the second stage (connotation), a Muslim must respect older people more. Because it was alluded to by the hadith of the prophet which reads "Whoever hurts others means that he also hurts me (Rasulullah S.A.W)".

### **The analysis of sign and means in Ayat-Ayat Cinta Movie**

The film itself is produced in Cairo. In every part of scene in this movie is also show a signs which can separated became two parts, are visual and verbal from all scene of this movie. In analyzed from visual aspect, is needed identification of sign as the unit of analysis, but before analyze this movie with semiotic approach, we have to know the aspects of this movie. Sucs as intewrn or extern, genre, social issue offcourse and cultural aspects.

In this research, the theory of Charles Sander Pierce became an efficient way to analyze this movie. Pierce, give more attention to sign and object. If attentioning sign and mean that appear in the movie, will appear an object that representing something. A mode tradic by pierce, represented in three kind are sign, object, and interpretan. When those three thing related to the movie the results are; a sign here is the movie itself, with the object al cast in the movie, and the interpretan is is every scene in the movie.

To identify a sign in this movie, the first step is identify signs itself. According to the object, Pierce categorized sign into three particular, icon, index, and symbol. With focus on three kind of sign above, can identified several kind of sign as a object to analysis.

### **Interpretation of means according to identification of kind of sign.**

After analysis the movie a signs in *Ayat-Ayat Cinta* Movie which researcher found at least three sign. First, a figure of women with muslim dress, second, a figure of women without muslim dress, third, a tattoo in woman figure.

From the first analysis, it is give interpretation of figure of woman with using muslim dress as a muslimah who is obey with islamic observance, but although there was differentiation in how muslimah use a veil even a jilbab or some people call it as hijab. Here, cultural values is dominate give influence. The second, there was a figure of woman but without use muslim dress, we did not to quickly judgment that the figure of woman who did not use muslim dress is christianity, because not only likes that, even in nowadays some of woman are not use muslim dress (jilbab or Hijab). Although in this film one of woman figure not use muslim dress is not muslim (christianity), but the specific sign is not about the dress, the specific sign can identify from her tattoo. Third, the tattoo on woman figure which place in her hand is show her religion.

### **Interpretation of means, sign symbol**

From the movie, the researcher have an analyzed base on scene of movie with attentioning the figure on the movie. The figure of woman on this movie, each of them show different mean base on different sign that they shown, consciousness unconsciousness the sign is appear as an object which can be analyzed.

Symbol is a system of conventional sign. Ofcourse it is different with icon and index which showing a sign itself or resemblance something, symbol is not enough just represent something but there has a social agreement. In *Ayat-Ayat Cinta* Movie there was appearing many of symbol. What symbol? The researcher analyze focus on the figure, especially on the woman figure. The woman figure which use muslim dress is symbolize a woman who practicing islamic observance it is barely closed. Besides that, woman with muslim dress is a part of obey, because with that consciousness she declare or campaign to other women (muslimah) to applying islamic observance in the life, it start from the basic such as use muslim dress (jilbab-Hijab). muslim society agree with this, that women must close her body with muslim dress base on islamic observance. So muslim dress (jilbab/hijab) is a symbol of muslimah but not every muslimah use muslim dress (jilbab/hijab) and a sign is a sign itself always be a sign and representing something other.

From case which writer found in *Ayat-Ayat Cinta* movie, we can pay attention to Between man and women are equal in from Allah. Thus, men and women each of them have privileges and obligations to each of them. Between men and women are have each obligations and privileges. Men as a husband ofcourse have an obligations to his wife, and women have privileges which must full fill by her husband. A husband must treats their wives kindly in appropriate with Islamic concepts which according to the Qur'an ofcourse as guidance. men as a husband didn't treats his wife badly, i mean that husband cannot justice in treats his wife, such as in biologist needs, material or economic, and the most important is always keep her feeling with not doing anything that makes her offend (Muhammad Umar Nawawi: 3).

As Ibnu Abbas argues that: "I'm pleased to give something to my wife as much as I would love to treat my wife in accordance with the Qur'an". So from this argument, the writer assumes that exactly women have exalted position, it means that Islam glorifying woman's position, because the Qur'an itself command to treat woman kindly.

In Surah An-Nisa itself explains that it is an obligation to a husband to treat his wife kindly. As to her biological needs even its sexuality needs, sustenance, and any form of speech and conduct. Then, it is a necessity for a husband of their wives to have the right to be met by the husband by being treated well according to the rules of Islam. And a noble man he who can treat his wives with honor as well as his own.

In the verses 53 and 59 Surah An-Ahzab, it is a topic that the writer concern to elaborate by looking of the structures form of the verses as hermeneutically and syntactic and some interpretation of this verses. This verses became debatable because exclusively relating with hijab and jilbab issues, especially for the woman who feel unjust and some perspective with this mean of this verses.

In this verses if looked from the form of the structures of this verses. The first sentence begin with verb with form command or in Arabic grammatical known as fi'il amar, which mean to doing something such as the definition of that verb is to command to doing something. In other terminology according to law experts in Islam (fuqoha) in the one of the Islamic code of law which determine that every form of command verb is obligatory, it means that the meaning of command verbs is to obligated by who is become subject from that command verb.

Hermeneutically the command verb here is refers to plural form which specifically for men. So it is clear that man was the subject of that verse just only man, because if the subject of this command verb is to all whether man and woman it's can be miss-understood in understand the concept which constructed in this verses. The next sentences is indicates that man can marry two, three and four women. This became the defense of a polygamous man, they can give their reason with base on Qur'an.

Of course, if related to the case from Ayat-Ayat Cinta the movie wherever there was a polygamy that doing by Fakhri as a main character of this movie. Although the context of polygamy in this movie is different with reality case, but the issue is polygamy itself which raise-up feminism issues, because women's assumption it is unfair and became a shape of unequal privileges. The narrative in this movie is not only concern to polygamy issue, there are many aspect which became an issues that setting of this movie, such as pluralism, humanism, and more social issues it highlights a religious and diverse side of life in Cairo.

The narrative of this movie has shown us how as a Moslems treat the others in different religion. One of that narrative is, when Fakhri as a Moslem living side by side with the neighbor whose a coptic christian. But Fakhri treats them kindly and tolerance. About the polygamy issue is a Fakhri's internal conflict, because he is a single man. When he was marry with Aisyah, then he unwillingly should marry Maria. So the concept of polygamy here is not natural from self-interest but the condition makes him to polygamy.

Back to the verses of An-Nisa, next from the previous sentence of verses three is a distortion or reminding for the man to not marry more than four women. But, at the end of the sentences of this verse is command the man just to marry with one woman only if the man cannot treat the women fairly and cannot full fill the women needs..

In the next verse is explains that the men (husband) must be treats the women (wife) kindly and gives all women needs, such us in economic needs, and their privileges. This is as follow the interpretation of this verse by Syeikh Nawawi Al-Bantany interpretes that:

‘gifts their privileges, the charity, their dowry, because all of those things is part of religion. It’s relevant with Islamic perspective’(Syeikh Nawawi: 138).

Thus, that actually women is have a dignity in Islam. And according tho this two verses that Qur’an itself especially Islam is never discrimination the dignity of women,instead Islam with the Qur’an kidnapping women nobly.

## **CONCLUSSION**

The Islamic revelation is can be identified from any aspects of life. Human act is the one of aspect which can identified, such as their clothes, behaviour, especially in being communication. From this movie the researcher has founded those aspects which represent the Islamic value, particularly in their verbal communication.

The existence of women and men in the wolrd is a mercyfull from Allah. With the existence, life becomes colorful. Particularly with the existence of women and man which becomes a couples of life. Unconsciously, the women existence give more contribution in understanding of women perspective base on Qur’an as ours guidance. how could i not if without women itself there’s no anything which can eleborate the women’s portion in Islamic world. Even the feminism issue is nowday raised-up cause of women itself. So in understanding the context of women base on An-Nisa verses 03-04 is completely gives described to us about how Islam’s perspective to the women which constructed in the Qur’an.

All issues that are raised-up now days is comes from debates that since been debated from various opinions. The old issues that are reappearing and will always be because of the continuing growth of knowledge. Until the end of a text is never finished, as new views continue to appear. Because, text will becomes an historical narrative include the interpretation of Qur’an.

It’s also, the polygamy issue that the writer here concern to discuss will be the issue which continuity to debated. Women with her perspective will be seen polygamy as shape of patriarcy of men. According to Margot Morgan she argues :

‘Islamic feminism has taken on the two-fold task to expose and eridicate patriarchal ideas and praticies glossed as Islamic-naturalise and perpetuated in that guise-and to recuperate Islam’s core ideas of gender equality’(Dian Nurrachman. 2016: 269).

From the narrative above, is also claims women’s perspective in Islamic wolrd still on perception that assumed that the women is a week creatures which must be guarded by the man. And this concept is similar with the situation in Cairo on Ayat-Ayat Cinta movie, tha the women cannot through their life as their possible as the men. The women likes imprisoned and treated badly by the man. This is contradiction with the concept of Qur’an which seeing that the woman have a dignity Islam and the man must be receive it.

From the long debates, about this case including feminism issue, the writer argues that in understanding of the text especially Qur'an we also must understand the co-text and context of the text with recheck again and again to many reference to get the clear understanding. Because Qur'an never wrong, peoples perception about Qur'an is still more inaccurate even completely wrong. And this cases are happen in currently, the people miss-understood about th concep of Islam whihis is the Qur'an itself.

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